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KOREA MISSION FIELD.

Notes on the Northern Presbyterian Mission Annual Meeting.

The annual meeting of the Presbyterian Mission, North, was held at Pyeng Yang, commencing with devotional services on September 22. At the business session, which commenced Monday, September 23, the election of officers for the ensuing year resulted, Chairman Dr. J. H. Wells, Secretary Mr. E. H. Miller, Assistant Secretary Mr. G. S. McCune, Treasurer Mr. Pieters.

A special request for 20 men and 20 women missionaries was sent to the Board to meet the urgent needs of the next two years.

This is a large appeal, but the northern Presbyterians generally know what they want and generally get what they want. It will take nearly half a million of dollars, but who for a moment thinks that in this generation the great church at home will not respond liberally and readily to this Macedonian call.

The mission statistics show that the adherents of the six stations total 59,787, distributed as follows:

Seoul	7,435	Fusan	2,017
Pyengyang	20,414	Taiku	6,145
Syenchun	15,348	Chairyung	7,428

Total native contributions were yen 80,176.96, distributed as follows:

Seoul	9,774.30	Fusan	1,213.54
Pyengyang	28,745.64	Taiku	3,802.12
Syenchun	27,914.38	Chairyung	8,706.96

The reports showed a total of 434 schools entirely self supporting with 7,504 pupils under instruction.

There are 767 outstations or places of regular meeting. Other statistics along these lines can be seen in the regular report from which these figures are taken.

Hearty agreement was shown on all propositions for division of territory with the Methodist Missions and committees with power to act to work out details acceptable to all were appointed.

The spirit of unity and federation and hearty coöperation was very manifest and a strong movement in a pull all together was manifested. All for the glory of God and His kingdom in this country!

The Mission was happy in having with them Mr. Severance, the benefactor and founder of Severance Hospital, Seoul, Korea. His interest in missionary work is wide spread and surely he will take an active interest in carrying out the call for forty new missionaries within the next two years.

The following from the report of Dr. Wells, of the Caroline A. Ladd Hospital, Pyeng Yang, has a good ring about it.

One of the most satisfactory features has been the almost daily visits by Mrs. Wells. Like the quality of mercy, falling as the gentle rain from heaven, are visits to the sick. I would recommend that more visits be made by all the missionaries to the sick in their homes or the hospitals. We owe, also, much to Mrs. Wells for oversight in the wards, for work in getting the bedding and

lunen arranged and ordered, and for the fine walks and garden of flowers and for many other fine touches which show the "practiced hand of woman."

— Stress is frequently laid on the better opportunities we have with inpatients. I have never been able to join that chorus with much gusto. The dispensary is the place of greatest opportunity and can, as an evangelistic institution, be conducted to yield splendid spiritual results. There is no question but that from a philanthropic and scientific standpoint an expensive up to date modern hospital costing enormously per patient is more interesting, as those who know of the hundreds of Roman Catholic Hospitals in America can testify. For economical and evangelistic results the dispensary is the main thing and it is through them, more than through the scores of wonderful operations, we get our following and keep it.

The visit of a number of good friends has done much to cheer and encourage. Mr. and Mrs. D. W. James, ex-chairman of the Finance Committee of our Board and President of the Home Missionary Society respectively, and Mr. W. T. Ellis, correspondent of New York and Philadelphia papers and an Elder in our church were very much pleased with the hospital and with the simple life plan it is conducted on. The wards in native style please all who see them. They are so easily kept clean and are necessary after severe surgical operations, for the even heat from the heated floor makes ideal conditions to prevent shock. Mr. Ellis was especially pleased and has written some very flattering accounts of what he saw, and commended especially the adaptation we have tried to carry out. Adaptation, however, is only another way of saying evolution, for we always try to remember that we are try-

ing to teach the Koreans to "go and do likewise," and if our model is too intricate, too expensive, or too big they would lose heart and so we could not accomplish what we aim at, and that is native hospitals—cottage hospitals, for every city and even some in villages. If a house was set apart for the sick in every village the hygienic conditions secured would do much to cure many cases of sickness and disease which now succumb. I have taught this both to the students and to the Theological Seminary before which it was my pleasure and privilege to appear for a week during the term just passed.

STATISTICS

Of the Caroline A. Ladd Hospital for last year are as follows:

Dispensary patients	9422
New patients	6983
In patients	361
Total expenses were	Yen 3479.97
Total receipts were	Yen 4068.79.

The Northern Presbyterian force has been substantially reinforced by the arrival of the following missionaries: Rev. and Mrs. Stacy L. Roberts, assigned to Syen Chyen; Rev. and Mrs. M. W. Greenfield, assigned to Seoul for school work; Rev. E. Kagin, assigned to Seoul for work in Chong Ju territory; Rev. and Mrs. C. C. Sawtell, assigned to Taiku; Miss S. A. Heron, assigned to Seoul for school work; and Miss A. M. Butts, assigned to Pyeng Yang.

What Country Classes Mean to Country Women.

BY MISS M. BEST.

Just what one of these country classes means to the women one cannot fully know. It is the event of the year to many of them, a bright spot in an otherwise humdrum existence. Families make sacrifices in time, labor, and money in order that mother, wife,

daughter may attend. Discouraged ones come for cheer and hope, persecuted ones for strength and the sympathy of fellowship. Churches expect the classes to arouse sluggish members to an active interest, to bring back erring ones to the right path, to arouse a zeal for teaching and preaching the Gospel, and in general to help to educate the women and girls of the churches in ways of Christian living. If conducted as they ought to be, they can be made a means of great spiritual strengthening and educative influence. Nowhere can one come into closer touch with the women than it is possible to come in these classes, and no one once in such touch can help but long greatly to help the brave hearts that are carrying their burdens and doing the best they can with little in outward circumstance to help them, and to pray that God would make those of us who have the great privilege of a share in this work more faithful and consecrated and that He would speedily prepare others who may join in the work.

Two Bible women helped me in each of my classes, local women were pressed into service to lead prayers and to teach those who could not read, and the leaders among them have been influenced to feel their responsibility for helping throughout the year to teach new believers and to tell the Gospel story to unbelievers. The Bible women in their work show a faithfulness and earnestness that are often a lesson and incentive to the missionary. They grow into the hearts of the people and so are better able to influence them.

In May was held for the first time a class for Bible women, home missionary women, and others chosen with a view to their training for Bible women and active Christian workers. All the city churches and country circuits were represented in the 106 women who attend-

ed the class. I taught two lessons daily in this class, one to all of the women on the subject of prayer, the lesson arranged from Andrew Murray's book, and one to the advanced division from Mr. Swallen's translation of Dr. Torrey's book, "What the Bible Teaches." In two of the classes normal methods were employed, and some of the women were given opportunity to take their turn at teaching. It is hoped that the class may become an effective agency in helping its members to help in teaching their own people.

His Presence.

BY MRS. A. G. WELBON.

One of our baptized women, seventy-six years of age is now quite helpless and unable to attend services. The one room in which she lives is so low that even I could not stand upright in it, and it was so filled with old chests, a spinning-wheel, silk-worms, and other treasures, that there was just room for Mrs. Yi and myself to enter, the other Christians who accompanied us sitting on a mat outside. Hanging from the low rafters were bean-cheeses, dried fish, red peppers, and many other things, all covered with dust and cobwebs. There was no window; the only light came in from the open door. And yet this old woman's face shone when she spoke of her faith and told how the long dark nights, full of pain, were lighted by His Presence. Mrs. Yi asked her how she prayed and she replied "It's just this way: I tell the Lord that He knows I am an old ignorant woman and that I do not know how to pray long prayers like these Christian friends here, but I ask Him to remove my sickness or help me to bear it. And I say over and over 'Jesus died for my sins: I believe on Him: He will forgive me and save me.' Her simple faith impressed us all and we

came out into the fresh air and sunshine again feeling that in that tiny room we had been very near the Lord.

Field Notes.

The churches in Seoul are enjoying quite an increase of new believers. At some of the Sunday morning services as many as 60 to 100 persons have decided to become Christians.

The city of Pyeng Yang is rapidly becoming Christian. There is a healthy and steady growth in all the congregations. Church buildings are within a stone's throw of each other and yet they are crowded.

Dr. Wells, the genial superintendent of the Caroline A. Ladd Hospital in Pyeng Yang has gotten out a well prepared and nicely printed report of the work of that institution during the past year. The work done would do credit to any institution of a much larger capacity in the United States. Little does the church at home know what a small investment of money will yield in returns for the Kingdom.

The Board of Bible Translators is grinding out the Old Testament in the vernacular at a rapid rate. Recently Mr. Reynolds with the Korean assistants turned out 93 verses of *1 Kings* at one morning sitting.

During the nine months which constituted the ecclesiastical year of the Methodist Church, South, there was an increase of 756 members and 1331 probationers—with 47 new churches built without any foreign aid whatever.

"Korea is under a new regime and the people are rapidly changing their

views. Now is the strategic moment of the centuries for Korea's salvation. Let us push forward in the strength of our Lord. We appeal to our home church for her prayers. Fathers and brethren, as you pray for Korea, let your faith be limitless."

The southern Methodists in Songdo have secured 72 acres of ground for a mission compound, literary and industrial school, hospital, five residences, and proposed school building, all for the sum of \$35,000. Why do some people say missionary funds are wasted.

"Give the Korean something to do. Let him see something tangible and the unseen things will come trooping after. Show the Korean something whereby he may fill the empty stomachs of his household and you take a hold upon his soul stronger than you can possibly obtain by appealing to his intellect. Night schools, baths, advice as to how to keep out of debt, a job for the empty hands and books for the idle brain, in short everything which will solve the sociological problem of their complicated lives." The question of institutional churches will be facing us ere long. We have touched only the rim of our possibilities. All we need is the funds.

The theological class of preachers of the M. E. Church and M. E. Church South was in session in Seoul from the 17th of September to the 12th of October. The instruction was conducted by Dr. Geo. H. Jones, of Seoul, and Dr. R. A. Hardie of Wonsan, W. G. Cram of Songdo and W. A. Noble of Pyeng Yang assisting part of the time.

An agreement of division of territory between the northern Presbyterian church and the southern Methodist church has been reached. After the conveying of the Evangelical Council of Missions the respective committees on territory from both churches met in three sessions and formulated a general plan of division which was recommended to the Annual Meeting of the northern Presbyterian mission held in Pyeng Yang and to Dr. Walter R. Lambuth, Secretary of the Board of Missions of the M. E. Church, South, who is now in Shanghai, China. The Presbyterian meeting adopted the report without a change and the matter will be referred to Dr. Lambuth, who, being much in favor of division of territory, will decide no doubt in favor of the report. This is the beginning of that which the church in Korea has wished and hoped would come to pass.

A reception was given at the residence of Dr. O. R. Avison, September 12th, in honor of Mr. Severance, who is making an extended visit to Korea accompanied by Dr. Ludlow of Cleveland, Ohio.

Prof. Thompson, of the University of Illinois, has come to Korea to take charge of the industrial department of the Anglo-Korean school of the southern Methodist church in Songdo.

Dr. W. T. Reid, son of Dr. C. F. Reid, the founder of the Southern Methodist Mission in Korea, after finishing his medical course and two years internship in Harlem Hospital, New York City, comes to take charge of the hospital being erected now in Songdo.

Rev. J. R. Moose and wife and three children, after a furlough of one year in

America, have returned to the field. Brother Moose did much for the cause of missions while in the home land, speaking some 250 times and raising \$10,000 for missions.

The school for the children of missionaries in Pyeug Yang has opened auspiciously, and Miss Strang, the new teacher, seems to be the one in the right place.

Dr. S. A. Moffett and wife have returned from a year's furlough in America. Dr. Moffett blazed out the pathway of the Christian church in that great north country in the pioneer days, and his ax is not dull yet.

Dr. J. S. Gale and wife and daughters have arrived from their furlough. Miss S. A. Heron, the elder daughter, comes back as a missionary under the northern Presbyterian Mission. Korea is now beginning to reap the sons and daughters of former missionaries for her service.

Harlan P. Beach, professor of missions in Yale, accompanied by his wife, arrived in Korea from Peking overland about September 17th. After stopping in Pyeng Yang and Songdo they came on to Seoul, where they continued their investigations of the work of the Spirit among the Koreans.

Revs. J. F. Prestou and E. Bell of the southern Presbyterian Mission, who have been in the United States for the summer months, have returned to their posts in the south. They must have stirred up the church at home if 11 new workers this present year is any criterion.

Rev. A. M. Earle of the southern Presbyterian Mission was married in Kobe,

Japan, on September 17th to Miss Eunice Fisher of Moorefield, West Virginia.

Mrs. Dr. Hall of the Woman's Board of the Methodist Episcopal Church in Pyeng Yang is buying material and making plans for the erection of a hospital for women in the early spring of next year.

The plans have been completed and construction begun on the hospital building of the southern Methodist Mission in Songdo. It is hoped that this building will be completed early next year in order that the pressing medical work may have the best attention.

Dr. Follwell, who is doing excellent medical work in Pyeng Yang, is hampered because he has not the advantages of a fully equipped and commodious hospital building. He is expecting some friends to help him out. We sincerely hope it can be done. The need is great.

The new missionaries of the Methodist Episcopal Church, South, for the present year are as follows: Rev. E. L. Peerman, Dr. J. W. Reed, Dr. W. T. Reid, Prof. Arthur Thompson, Rev. E. L. Stokes and wife, Rev. Mr. Hitch, Misses Kendrick, Baley, and Lilly.

The reinforcements of the Southern Presbyterian Mission for the present year are as follows: at Chong Ju, Rev. J. S. Nisbet and Mrs. Nisbet, Miss N. B. Rankin, and Miss Emily Cordell; at

Kunsan, Miss Julia Dysart; at Kwang Ju, Rev. R. T. Coit and Dr. R. M. Wilson; at Mokpo, Rev. Robert Knox and Mrs. Knox, Miss Bessie Knox, Rev. H. D. McCallie, and Dr. F. H. Birdman.

The late Dr. Dodd, at one time professor in Vanderbilt University, Nashville, Tenn., collected during his life time quite a valuable library. Upon his death the disposition of this library was left with his daughter. We are informed that this whole library has been given to the Songdo school. There are some very valuable books in the collection, among them a volume of a French work which was at one time in the library of Napoleon Bonaparte.

Korea is becoming famous for her large congregations of Christians. A few Sundays ago in Seoul there were 1500 present at the Yun Mot Kol Presbyterian church, also on the same Sunday at the Chong Dong Methodist church there were 1100 present. Pyeng Yang has in both the Methodist and Presbyterian churches congregations which go considerably over the 1000 mark.

The combined statistics of the Presbyterian Mission, north, and the Methodist Episcopal show that there are 100,000 professing Christians in these two Christian bodies alone. The number of Christians in Korea will surely reach 125,000. At this rate of yearly increase we exclaim, What God hath wrought!

City of Pyeng Yang.

It was the privilege of one of the editors of this paper to be in the city of Pyeng Yang during the later part of the month of August and participate in the Bible conference conducted by the mis-

sionaries. In the true sense of the word Pyeng Yang is an ideal missionary center. One could hardly wish for more genial surroundings or better equipment. Pyeng Yang is the seat of one of the

ancient dynasties of Korea and is the home of a sturdy stock of people. The natives of the soil are proverbial throughout the whole of Korea for their energy and tenacity of purpose. The soldiers from that part of the country are said to be the best and bravest. As for situation, Pyeng Paug lies in one of the garden spots of Korea and commands a beautiful view of the Tai Tong river, on whose banks the city is built. Pyeng Yang was once a more populous city than at the present. During the Chinese and Japanese war, the seat of the large battles being in and about Pyeng Yang, much devastation resulted to the Korean homes and many fled, never to return to their beloved city. Pyeng Yang stands to-day third in population among the Korean cities Seoul being first and Songdo second. The people of Pyeng Yang and north Korea have taken readily to the Gospel of Jesus Christ and have proven themselves to be sincere believers and devoted followers of an energetic evangelism. Because of these facts large missionary stations of the Presbyterian church, north, and the Methodist Episcopal church have been established in this city, and from here as a base there has been preached the Gospel of Jesus Christ with such effectiveness that the whole north country is now ablaze with the truth of divine grace and almost every village has heard the message of divine love. Strong men have been sent to these stations and to-day the Gospel of Jesus Christ in north Korea is in the hands of strong men and women, who have given their lives to the service.

PRESBYTERIAN COMPOUND.

The compound of the northern Presbyterians outside of the city wall is well located and has a peculiar and grotesque beauty all its own. The houses of the missionaries are all built in the style of Korean architecture with mud walls and

tile roofs. From the outside one is impressed with quaintness and a feeling that the buildings are insecure, but when once on the inside a substantial American home presents itself in full view. The Presbyterian brethren of the northern stations have adopted the style of Korean architecture in large church buildings and residences not as a matter of convenience, for no one contends for that point, or for durability, for each successive rainy season has left disproof of that, but for "conscience sake" have they planned thus. They believe that the Korean church should have these things as an example before them. However one may differ in personal opinions about such a method of construction, one cannot but respect the "for conscience sake." And who knows but it is through the wise policy of keeping in the back-ground, out of sight as it were, by a subdued and familiar style of architecture, the homes of the missionaries, that the great work of the north has had some of its impetus.

METHODISTS.

The Methodists are well located, high on the hill immediately in the rear of the city. Their church building is in a strategic position, and it can be truly said they command the heights. The style of architecture is Korean in the residences but more modern in school buildings and churches. One can hardly realize that such a small force of Methodist missionaries have accomplished so much. Those men and women have been carrying the burdens of a great church and a vast work single handed. Their hearts and lives have been unduly burdened. We sincerely hope that the great Methodist Episcopal church will see the importance of this field and the lack of men and women to properly man it and will send men and money at this strategic moment. One of the mission-

aries of the Methodist church said that he would have to return the deeds for a piece of property that he was trying to secure for a church lot, simply because he did not have the \$100 with which to pay for it. This should not be. The city of Pyeug Yang must be taken for Christ and the hands of our brethren must not be tied. Give the Presbyterian and Methodist churches in that great north country proper equipment and they will justify every expenditure of men and money and will bring forth for the church one hundred fold.

A Sight We do not Witness.

BY REV. G. S. MCCUNE.

I have been to the hospital three times during the month calling on patients from the circuits that I have been visiting. I was present with Dr. Wells one morning when he had a most dangerous operation to perform. I would like to give the details of that operation as I saw it, how carefully every instrument was prepared and placed ready for the operation, how the doctor and assistant prepared themselves as carefully as I have seen it done in most delicate operations in American hospitals, but I must take space for the facts alone. After every thing was ready and just before making the stroke with the knife I witnessed a sight that we do not witness in American hospitals—prayer was offered for special wisdom and divine skill in locating the tumor and in successfully removing it and saving the patient, so that not only she but her whole house might believe in Christ, all the glory would be His who gave wisdom and skill. The assistant physician who prayed believed what he was asking. It was a pleasure to watch the manipulation of fingers and instrument and to see the awful tumor removed and the woman's life saved.

A few Lights on Korean Customs.

"Back of the city suburb there was a famous shrine under the hill, noted for its mysterious power. Any one who prayed earnestly to it got what he wanted; and any one who took liberties was dealt with after the manner of the immortal gods. On the first day of the moon and the fifteenth day the people of the town brought food and money and paper, and spread it out on the ground before the spirit and said 'O spirit, here is this offering, take it, eat it, inhale it, do what you like with it, only be good, and give us money and rice and sons and good grave sites and long life and nothing to do—amen!'"
—Vanguard.

There are no shops in villages, and few where there are any, even in small towns. It is, in fact, impossible to buy anything except on the market day, as no one keeps a stock of anything. At the weekly market the usual melancholy dulness of a Korean village is exchanged for bustle, color, and crowds of men. From an early hour in the morning the paths leading to the officially appointed centre are thronged with peasants bringing their wares for sale or barter, chiefly fowls in coops, pigs, straw shoes, straw hats, and wooden spoons, while the main road has its complement of merchants, i. e. pedlars, mostly fine, strong, well dressed men, either carrying their heavy packs themselves or employing coolies or bulls for the purpose."—Korea and Her Neighbors.

Immediately after the Annual Meeting of the northern Presbyterian Mission in Pyeug Yang Rev. W. B. Hunt and family moved to Chairyung, where Mr. Hunt is the senior member of the station. The Chairyung station made a fine showing in the statistics this year.

The Korea Mission Field.

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Editorial.

The third Annual Session of the Evangelical Council of Missions of Korea convened in Seoul, the capital, from September 7th to the 11th. This Council has been rapidly making history and to-day in the matter of cooperation in the evangelization of this empire we find ourselves rejoicing over much which has been accomplished. At the sessions of the Council there were representatives present from the Presbyterian Mission, North; Presbyterian Mission, South; Canadian Presbyterian Mission; Australian Presbyterian Mission; Methodist Episcopal Mission; and the Methodist Episcopal Mission, South. Harmony prevailed in all the discussions and a much better understanding as to the plans and methods of different missions was undoubtedly reached.

The especial feature of the Council was the report of the Executive Committee, which had the question of division of territory among the respective Missions represented under consideration. It has been recognised for some years that with the unanimity of spirit and purpose which prevails throughout the missionary body in Korea, yet in some places there has been unnecessary overlapping of men and church organiza-

tions. The aim of the report of this Executive Committee was to do away with this unnecessary overlapping and to conserve to the best ends the missionary force of the whole country. The report as a whole was well prepared, but manifested a decided inconsistency when in its preamble it set forth the basis of territorial division to be concessions of solid blocks of territory to each mission, recommending said blocks to be the exclusive field of the mission assigned thereto, and yet in the body of the report recommended that two certain missions work three certain counties conjointly. How these two recommendations can be reconciled we do not see. But then this was the first attempt the Executive Committee has made in the matter of recommendations as to territorial division and no doubt these inconsistencies sometimes creep in unnoticed. We are sure that the Executive Committee did not design to defeat its purpose, to stop "overlapping," when it recommended that two certain missions work three certain counties conjointly, yet in fact such a recommendation tends to keep said "overlapping" in existence. The report was referred to the several mission bodies concerned and it is the sincere hope of the FIELD that a speedy and satisfactory arrangement will be reached by the authorities of the churches.

At this session of the Evangelical Council a forward policy was recommended in the conduct of the KOREA MISSION FIELD, which is the organ of the Council. Heretofore there has been no especial editorial department conducted and little in the way of the general news and happenings among the missionary body has been recorded. For this no one is to blame, for such has not been the evident policy of the paper. There seemed to be a decided opinion among

these present when the matter of periodicals was discussed that the paper should not only deal with reports of work done, but that there should be an editorial policy as well, which would survey the whole field of missionary operations and give a terse and thorough statement of plans, prospects, and the needs of the church and the people. This is a busy age and men who are living the "strenuous life" don't much care to wade through long reports. We must crack the nuts and feed our readers the kernels. However we will make no rash promises. So expect little from us except that we will try our best to supply what seems to be a need for a strong and healthy paper representative of the cause of evangelism, Christian philanthropy, and Christian education, as carried on by the Protestant churches which have missions to this benighted people.

Rev. Gregory Mantle of London, England, who has been making an extended tour of China, Japan, and Korea in the interest of missions, conducted the half-hour devotional services at the close of the morning and afternoon sessions of the General Council. His utterances were deeply spiritual and they called all to a higher life and a deeper consecration in the Master's service. Surely, as Mr. Mantle said, our view of Christ and His redeeming power must not be a low one, for God will not propagate a low standard or low ideals. Much good was done by these heart talks.

After over twenty years of work among the Koreans the combined Presbyterian mission bodies inaugurated at the Presbyterian Council, which was held in Pyeng Yang in September, a native church organization, separate and distinct in itself, governing its own policy and carrying out all the details of its administration

independently. Many are looking at this action as an experiment, while others regard it as the natural outcome of a rapidly growing work, which fully justifies the establishment of a church independent in all its functions. We believe the foreign missionary body will have to keep a strong hand on this young church, if it is to carry out the purposes for which it is organized. The missionary world is being introduced to one of the most rapidly achieved conquests in the history of Christian missions. What other field of missionary effort can show such rapid development? An independent native church after slightly over 20 years of labor! Surely the evangelization of the whole peninsula of Korea looms up in sight as a possibility soon to be realized. In this generation is the cry! Some would criticize the action of the Presbyterian bodies in what is thought to be too much haste. Much can be said pro and con. Only this one thing we know. It does not take strong caliber to criticize, but it does take strong faith and much prayer to organize a great church in the name of Christ. Rather than criticize, no matter what our personal opinions may be, let us watch together in faith and fervent prayer for this young church, whose life and zeal will be among the most important factors in giving character and salvation through Jesus Christ to the Korean populace.

The country in general is much disturbed by uprisings among the Koreans. In some parts of the peninsula itineration to groups in the country has been delayed. While no especial fear is entertained that missionaries are in danger, yet it has been considered the wiser course to postpone extended trips to the country and await further developments. As a missionary, who is well versed in affairs Korean, said re-

cently, the "November blasts will bring an end to these uprisings" and then we can take up again the work so important of visiting the country churches.

One of the most important meetings of the year was that held in Seoul of the Korean Religious Tract Society on the morning of September 12th. This Society is growing to large proportions and there is no doubt that the future of the church in Korea in the matter of education will depend mainly on the success or the failure of the Tract Society. If some one who wants to do a permanent service to the Korean church and the Korean people at large would provide some scheme by which books could be published and distributed without delay, every department of Christian activity would take on new life and the crying need of the church for literature would be supplied.

We have heard it rumored in some quarters that the Japanese authorities both in Japan and Korea are suspecting the missionaries in Korea of complicity with the Koreans in the present uprisings and also suspect them of a secret campaign against the Japanese regime in this country. I am sure that we represent the thought of the entire missionary body in Korea when we say that such a suspicion is unfounded and such cannot be inferred from the actions and words of the general missionary body in Korea. A strict neutrality has been maintained and a determination to keep hands out of politics is a well known fact to all who are acquainted with the missionary plans and policy of the Christian church. Men high up in the Japanese government are so well informed concerning the propaganda of the Christian church that we are sure such rumors as mentioned above when circulated are immediately counted as fan-

cies of a heated imagination. The history of the conduct of the missionary body and the Christian church in Japan should be evidence enough of what the missionaries and the church in Korea stand for. Missionaries are too busy with the matters of the heavenly kingdom and have too sacred a calling to meddle in a petty quarrel or attempt to teach insubordination to any class of men, no matter what their grievances may be. The Church of Christ has a message to the Japanese as well as the Koreans, and in order to show the universality of the Gospel we preach we must show love and respect for all men. The Japanese regime here should cultivate the native church and protect the interests of the same because it can have a strong ally therein. It has been said that the influence of the Christian church in northern Korea was the only thing which kept the people of that brave-spirited north country from rising in rebellion, as some other parts of the country have done. During the abdication period of some few weeks since Christian men of the churches in Pyeng Yang walked up and down the streets of the city and exhorted the people to be quiet and make no attempt at rebellion or arms. That is the spirit and temper of the Christian church and the missionaries in this country. They stand for peace, not war; for righteousness, not oppression; for the salvation through Jesus Christ of all men of whatever cult or nationality.

From Mrs. A. G. Welbon, Seoul: One woman seventy-three years of age had come in some two hundred *li* to visit a relative in the neighborhood. She was seeing Seoul for the first time. The missionary's house with its stove, sewing-machine, and other unheard of things interested her deeply, but the strangest of all to her were the two foreign child-

ren who had a bath every day and actually lived through it.

Help for the Leper.

One of the untouched opportunities for Christian labor in Korea for many years has been that among lepers, who abound in the southern provinces. For nearly a decade the northern Presbyterian Mission has been in correspondence concerning their needs with the Mission to Lepers in India and the East, and this correspondence has finally resulted in a pledge upon the part of this Society to open and support a leper station in the vicinity of Fusan. It is hoped that the colony will be in actual operation within the coming year.

Respecting this pitiable section of the population Dr. C. H. Irvin has lately written "By far the most distressed class who have come for help are those who have come with leprosy. These cases are both sad and trying. To be confronted day by day by a victim who has advanced to the last stage of this malignant disease, supporting himself on two crutches, his feet and his hands partly gone, likewise his nose and ears, his body in a putrid condition and face bloated out of all human resemblance, and over this mass of ruins a few rags, and on his back a broken gourd and a straw bag, the one in which to carry his food and the other for his bed—to have such an one prostrating himself before you, making signs and gestures, for the inroads of the disease have hushed his voice forever, pleading for that help and mercy which you are unable to give, is a sight sufficient for a lifetime. Multitudes of those afflicted with this yet unconquered enemy of man live in the south, thousands of whom have applied for help.

"Plans are now under way and we fully expect to see a leper hospital

established in the very near future. While no radical cure can as yet be offered them, their sufferings can be more or less relieved, their lives prolonged and made more tolerable, and they will have such an opportunity of being brought under the influence of the Gospel as must now necessarily be denied them."

Rev. J. Z. Moore of Pyeng Yang writes some experiences of a recent trip to the country :

One evening at Chinnampo a man who had just given in his name as a seeker, came in to see me. He asked several questions about the hereafter and the condition of the souls there. Also if all persons had souls. After we had talked awhile I asked him about his family. He said "There are but two of us now. A short time ago our 17 year old daughter died." Then he went on to talk about her a bit and said when she was dying she struggled and kept saying "We can't stay here, we can't stay here, we must get out of this dreadful place, we must move." Then he told me she had always wanted to go to church and that she believed in Jesus in her heart, even though they would not let her go to church. Then he asked me if the devil came to get souls of people when they were dying. I had to tell him the devil was ever trying to get us. I did not have the heart to speak of his little girl, but was thinking of her all the time and I am sure he was. In fact his visit and the whole talk was on account of the little dead girl. I believe the little girl has gone to heaven, for she wanted to go to church, she wanted to know Jesus. The struggle was not the devil getting her, but an effort to tell her father and mother to get away from him, to believe in Jesus and meet her up above.

One of the boys in our day school at Chinnampo became unmanag-

able and was expelled. His father, who is not a Christian, came and begged that he be taken back. He said "Whip him till the blood comes out of his legs, if you must, but keep him, for if you do not he will amount to nothing."

Then the last day of my trip, as I was coming down a high mountain pass at the end of a hard day's journey, I met an old lady with a "toke" (jar) on her head. She put down her toke and said "Oh 'Moksa,' you have just come from my village. I had to go with these clams to market and did not get to see you. This work always keeps me away when you come. I am so sorry." And although she did her best to keep them back, her eyes filled with tears. I was nearing the end of a 15 days' trip and was tired with the morning's tramp over the mountain. Then I was wondering a bit as to the worth of it all. As she took up her "toke" and turned up the hill to trudge back to her home in which there is, oh so little light, I knew it was worth while to be weary and lonely in order that at least some of these "little ones" might have a bit of sunlight brought into their lives. These are the things that make us not only willing but glad to spend our lives so far from the dear home land. Pray that the light of Jesus may shine into all their darkened, hopeless lives.

The Division of Territory Question.

BY REV. C. D. MORRIS.

IN the readjustment of territorial boundaries for the more effective preaching of the Gospel and the removing of all causes for friction, although several groups have been exchanged by the missionaries working in North Pyeng An province and the adjoining territory, we do not know of a case where, by so doing, we have lost a single believer. Among my most loyal people are those

who have been given over to my care by the Presbyterian brethren, and they speak in the same way about the people they have received from us. Where the best interests of the common work so demand there will be little difficulty in the transferring of churches, if the missionaries concerned are thoroughly in earnest about the matter, and are perfectly frank. This, with Christian love and good common sense, will enable all adjustments to be made wherever necessary, not only without loss to the work, but often to its best and far reaching interests. It is to be sincerely hoped that all the brethren concerned will not be content until the territory all over Korea is so adjusted that there will be no overlapping and waste of force. This is to be greatly desired for two reasons.

"A MORE SPEEDY AND THOROUGH EVANGELIZATION."

Firstly: because it means the more speedy and thorough evangelization of the Korean nation, and secondly: because it will remove the causes for friction and enable the native church not only to work in harmony but to rejoice in their mutual success. Missionary money is too valuable and missionary labor too precious to waste any force by having two men working the same territory while preaching the same message, but this is not its saddest feature. If the waste of force was the only thing it might be endured, but the sad feature is this: The helpers and native evangelists, while travelling over the same territory, will preach to the same people and as soon as any believe immediately the question is raised as to whom they belong. Although the question may be settled as satisfactorily as possible one of the parties will sincerely believe that he has been wronged and feelings will be aroused which may embitter the native church for a long period

"DEFINITE SETTLEMENT OF BOUNDARIES."

Another source of blessing will be that the definite settling of boundaries will allow the different stations and circuits to exchange teaching force and in many other ways assist each other without any ground for suspicion as to their motives. I have seen how this works out and can testify to the great blessing we all received.

Surely in this day of grace every missionary will do what lies in his power to so adjust territorial boundaries that there will be no wasteful overlapping and no occasion left for the devil to engender bitterness in the native church because of the compelling the native brethren to work under almost impossible, and certainly very unwise, conditions. How some of us will sing the doxology when the territorial question has been adjusted in the different parts of the field, and nothing of the old unnecessary overlapping remains by which the devil can sow dissensions in the Church of Christ. For one, I believe that an honest effort made by all the workers concerned along this line will have God's richest blessing, and result in an even greater outpouring of His Spirit upon the Korean church.

Yeng Byen Station.

BY C. D. MORRIS.

The result of years of seed sowing in Yeng Byen is now seen in the increased

congregations and the larger number who are seeking the Lord. One of the things worthy of note in connection with this work is the evidence that the people are seeking the Lord from proper motives. It is now a rare thing when anyone ever seeks the influence of the missionary in any political matter. Our fixed determination to attend wholly to our work of preaching the Gospel is now so well understood that the request to render any assistance in any outside matter is scarcely ever heard. Those who come to us know that to become Christians means the saving of their souls and the living of clean pure lives. It is most encouraging to see how this knowledge is sinking deeply into the hearts of the people. The boys' and girls' schools have a greatly increased attendance, and lately a school for the young men was commenced, they agreeing to be responsible for the salary of the teacher.

METHODIST PASTOR WELCOMED BY PRESBYTERIAN BELIEVERS.

Last Sabbath I had the privilege of being with the church at Tai Chyun, Won Sang which has lately been turned over to my care by the Presbyterian missionaries in the re-arrangement of the territorial boundaries. It was one of the real pleasant experiences of my missionary career. Nothing could have exceeded the cordiality of the welcome I received and the Sabbath services was a time of great blessing to all our hearts.

What Prominent Men Have Said.

Dr. John F. Goucher, President of Woman's College, Baltimore, Maryland, said during his recent visit to Korea that he was wonderfully impressed with the unity of spirit of the missionaries of Korea and of the surcharged spirit-

ual atmosphere which he met everywhere. He said he had not seen its like before.

Gregory Mantle said he thought that the Korean church had a peculiar mis-

sion to the nations of the East. He thought they would interpret Christianity to their neighbors, Japan and China, and even expressed the belief that they would become missionaries to these sister countries.

Professor Harlan P. Beach, during his recent visit to Korea, preached in Seoul at the Union Church on Sunday afternoon. In the course of his remarks he said "I am extremely impressed with the opportunities here." He also said that "because of the strain of work he thought the invalid roll of the Korea missionaries greater than that of any other field." He also thought we were not as well equipped as we might be, but said the Boards at home were to blame for that. His advice to the overworked and overburdened missionary to "rest between heart beats" and "to do one thing at a time and be God's man" were springs of water in the desert to the travel stained messenger of the Cross of Christ.

Bishop Warren A. Candler says he has already secured \$25,000 for the Songdo Industrial and Literary school and is not going to stop until he has \$100,000. The Bishop has the missionary spirit of Paul. He aims high and always gets what he aims for.

A Changed Life.

BY REV. J. Z. MOORE.

They say the Korean is lazy. Well, may be he is; most people are until some great purpose or living motive enters into their life. The writer was himself.

Mr. Son lived by the sea shore in a quiet Korean village that had gone on in the quiet, even tenor of its way for three thousand years. He was the son of a well-to-do farmer. Making a pretense at letters, he had spent all his life

studying the "kul" (Chinese characters) and thought it beneath his dignity to labor in the fields, so spent his days in doing nothing but adding to his already large stock of practically worthless "kul."

One day the village was stirred by the entrance of a missionary, no doubt the first white man ever seen in those parts. This event created quite a commotion, and soon the whole village was out for a "kngyung" (sight see) and had a good look at this queer animal, which they discussed with amazing frankness from the tip of his strange shoes, left on when he entered the house, to the queer thing on his head, which he took off when in doors. "Poor barbarian," they said, "he was brought up in a country where they have no 'customs.'" The missionary did not see much fruit of his visit that day, but it was not long till he had a call to visit them again, as a few had decided "to do the Jesus doctrine." So a church was built, and from Sunday to Sunday a small congregation gathered on the hill by the sea-side.

Our friend Son was not among these. No, not he. He had always lived a very proper life and been kind to those about him. Could this motley crowd teach him anything about truth and righteousness and the way of life? Yet these fellows kept at him, ever saying "believe and repent." It made him angry, and for the first time in his life his heart became filled with hatred. One night he went to their meeting to make fun and perhaps to break it up. There he heard them praying for him by name, and some how before he knew it he was in the grip of the old Gospel, though he knew not what it was. He said nothing that night, but went away very thoughtful. The next day and the next and the next for two weeks he spent on the top of a mountain, thinking over every word he could remember of this Savior—God's

Son—crucified for his sins—new life. Day and night he prayed; not a new thing for him, but now he prayed as never before, with great crying and tears of repentance. His friends thought he had run off or killed himself, and his parents were in great distress, for this was their first born. When he came back from the mountains they scarcely knew him. He cast in his lot with the Christians and preached to his relations, until some of them persecuted him daily, even catching and beating him every chance they had. Strangest thing of all, he told his father it was not right for him to waste his time as he had been doing and that he was going to work in the fields. This he did and kept at it early and late, laying by a sum with which he said he was going away to school. Some how this new Savior had put into his life a longing desire for an education such as the "Moksa" (missionary) had. Some said he was crazy and all knew he would soon give it up for something else, as the Korean is not noted for his stick-to-it-iveness.

About three years after this the missionary wanted a personal helper and language teacher. Knowing of this man Son, and hearing of his good works, he was asked to take the place. So he left the farm and came to the city. Here he not only did faithful work for the missionary, but took advantage of every opportunity to study. Through the help and planning of the missionary's wife he became a student in the Union High School at Pyeng Yang and is now progressing rapidly.

During the wonderful revival last winter he received a great baptism of the Spirit in cleansing and power for service, and has been sent out to help in revivals at other places. At one place where he went with another to hold re-

vival services some of the leading members of the church, not knowing the power of the Gospel and ignorant of the baptism of the Holy Spirit, being content with the old life of the letter, bound together to beat and perhaps kill the evangelists. At night they gathered a crowd to carry out their plan. Some begged with the preachers to leave town, but they replied "We cannot, but will be glad to be beaten or to die for our Lord and Master." So they continued to preach boldly the word of God, convicting the people of sin. Great prayer was made for these rebelling members and not many days passed till they, in great humility and tears, confessed not only their rebellion against the revival, but many other sins great and terrible. Receiving the gift of the Spirit, one of these men, who had banded with others to kill our friend Son, soon went to another place and conducted a revival of great power.

Son's preaching is always followed by marked results and he has become a burning and shining light. Not long ago I heard him testify thus: For many years it seemed there were two persons in my heart, one evil and one good, but these last days the evil person seems to be gone. I have been looking for him but can't find him, and trust he may stay away and the good ever live and rule in my heart.

The Korean missionary has little need of books on Evidence, for he sees in such lives as that of Mr. Son that the old Gospel is still the power of God, changing shiftless and purposeless lives into very dynamos of evangelistic power. Pray that Son's work in high school and college and Theological school may be successfully finished and that this changed life may long honor the Master's Kingdom in Korea.

